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The American Baptist Home Mission Society and Our Foreign Population

THE CHINESE IN AMERICA

BY REV. HOWARD B. GROSE



SOME TIME the American people will awaken to the wrong committed against the Chinese by singling them out from all other foreigners and putting them under the ban of an exclusion law at the behest of political forces and in defiance of American principles and common justice. Then the Chinaman will be entitled to place the same as any other law-abiding and respectable person who seeks a home in our country, which has freely extended its hospitality to classes far less desirable than the almond-eyed yellow man from over the Pacific. The phantom of the Yellow Peril will pass away, like other phantoms; even as the Slav-world-rule phantom has vanished at the magic touch of Japan in these recent days.

Meanwhile the Chinese are here, in limited numbers—a hundred thousand or so—and are to be dealt with by Christians in Christian fashion, one may hope. Whatever may be thought about them in general, no one who looks at the picture which forms our frontispiece and studies that picturesque row of children will deny that they are interesting. The more one knows of the Chinaman, even though he belong to the "laundryman" class with which Americans are most familiar, the better will be appreciated the real character and the good qualities of this peculiar foreigner. One thing is quite sure, that if the "sand lots" agitators had not succeeded in their un-American movement, the domestic problem would have worn a different face, and multitudes of American housewives would not be in their present plight, which is driving them into apartment hotels and boarding houses.

The Chinese are more than interesting, they possess a good deal of character, when

you get at it. The trouble is for the American to get at it. The oriental lives in a different world from the westerner. It is extremely difficult even for our missionaries, when they have spent years in China, Japan and India, to get the native's point of view, his attitude, his method of approach to life and religion. It is not strange, therefore, that the Chinese should seem entirely and hopelessly alien in America, as compared with other races. The Chinese do not readily assimilate; perhaps never would in a measure. But for all that, they may make excellent citizens of the Republic. They possess qualities and aptitudes and capacities for service which America needs. They have plenty of good qualities. They have souls, and souls that can be reached and



REV. KO CHOW

saved by the gospel, just like other souls. And when they become Christian, they are Christian; which is more than can be said



CHINESE CHILDREN IN SACRAMENTO, CALIFORNIA

of some who pride themselves on being American born. When the Chinaman is born again, he makes a good man, a serviceable Christian, and a desirable and useful

American. That is the testimony of personal experience, and of many who have taken the pains to teach the Chinaman, and bring him to the feet of Jesus.

It is not easy to do this. No, that is true. There are many reasons. Confucianism has something to do with it, often a great deal. But confusion has perhaps more to do with it—that is, confusion, on the part of the poor Chinaman, of Christianity with this country, because this country is called Christian. Therefore the Chinaman, like some others, finds it hard to distinguish between a Christian land and the individuals who make up the land; and he attributes everything that is done, and that he sees and hears, to Christians and Christianity. Often he wonders, in consequence, as well he might, why the missionaries want him to be a Christian, and tell him about Jesus and the Golden Rule; since he does not find much of the Golden Rule practice in his neighborhood. We might as well be frank and admit that it is not strange that the Chinaman in America does not readily embrace Christianity. It is strange, on the other hand, that he ever does, when we consider the common treatment he receives, the way he is hooted at and not infrequently stoned in the streets, the frequent molestation to which he is subject, the impossibility of receiving protection or fair treatment from a police which is probably as foreign as he to a true Americanism, yet hates and oppresses him as a yellow interloper. We American Christians need to think of some of these things when we are talking about converting the Chinese, or blaming them for being slow to adopt our customs. If we could only put ourselves in their place, we should be pitiful and courteous and generous, and see to it that so far as missionary effort is concerned they should have every facility for advancement and enlightenment.

Once it was said that the only good Indian was a dead one. Home Mission work among the Indians has developed characters and tribes which make that slander impossible except to the ignorant or malicious. So it is said by many that the Chinese are a vicious and wholly undesirable element in American life, and that they cannot be won from their vices. That is just as much of a slander. Chinatown in San Francisco and in other great cities is held up as a horrible example of what all the Chinese are like and

how they live. But even if this were true, as it is not, we should have little difficulty in matching Chinatown with districts not Chinese, in which vice flaunts itself in far more abhorrent forms. The truth is, of course, that the Chinese have all kinds of character, good and bad, just like the English and Irish and Hungarian and German and Yankee. And as for being hard to reach with the gospel, aside from the difficulties of language, which are not inconsiderable, the Chinese are just as open-minded and persuadable as the average Roman Catholic of any nationality, or the pagan from any other land.

Here are these people, then, by the Providence of God in America. To Christianize them, as has been abundantly proved already, is the surest way not only to Americanize them, but also to Christianize China. Home and foreign missions here blend into one. Christian converts have come from China to America, and Christian Chinese, converted in America, have gone back home to preach the gospel and maintain churches. And this leads to the one further point I want to mention, that the converted Chinaman is one of the most generous and grateful and devoted of converts. He seems to count his possessions, as well as himself, as belonging to the Master. He is so open with what he earns that he puts his white brother to the shame in this respect. It is not at all an extreme statement to say that if every church mem-

ber in our denomination gave to missions and to the local church support as largely in proportion to means as the Chinese Baptists have done and do, there would be no need for appeal, no church or mission indebtedness, no lack of funds with which to enlarge our work to meet the demands at home and abroad.

It has been the writer's fortune to know some most lovable personalities and some remarkably effective workers among the Chinese Christians. One of these workers taught him how to salute a Chinaman in his own language, and also how to address him at parting. If you wish to see faces light up, and receive hearty appreciation, learn a few words and then practise them upon the Chinese in their shops. It seems to bring a bit of the far-away home thought to them, and it is so unexpected, coming from an American, that the reward is certain. Moreover, for good and honest work and careful accounting, commend me to the Chinaman. Treat him ill and he will bear it with a patience that is surprising. Treat him well and he will repay it with gratitude and remembrance. Convert him to the truth, and he will instantly become missionary in spirit and purpose, and ask what he can do. Nor does he hesitate when the doing involves giving. It would not be a bad resolve to live like American Christians and give like Chinese Christians.



SERVICE IN THE MORNING STAR MISSION, NEW YORK



CHINESE MISSION SCHOOL IN SEATTLE

MISSIONS AMONG THE CHINESE

WHAT THE BAPTISTS ARE DOING TO EVANGELIZE
THE CHINESE: MISSIONS IN THE CITIES EAST AND
WEST: WORK IN THE LOCAL CHURCHES.

IT is not easy to tell what our denomination is doing for the Chinese, because so much of the work is done through the Sunday Schools of the local churches. If reports could be secured from every Chinese class and Sunday School, the total of effort would seem much more respectable. Through the Home Mission Society the Baptists are maintaining Chinese Missions in New York, Philadelphia (one just taken up in 1904), Chicago, Butte City in Montana, Spokane and Seattle in Washington, Portland in Oregon, San Francisco, Oakland, Sacramento, Fresno, Los Angeles and Santa Monica in California—thirteen stations altogether. There are schools in connection with a number of these Missions, the teachers in which are sustained by the Women's Societies in Chicago and Boston. While the progress of the work in general

has not been rapid, there has been progress in the face of many difficulties, not the least of which is the constant shiftability of the Chinese. The procession is with them endless, as it is with the white members of many of the western churches, and not all western either. In some places, as in Seattle, there has been marked advance, and both among the Chinese and Japanese the gospel has made way gloriously.

OUR FIRST CHINESE WORK

The history of the Chinese missionary movement is interesting. The Chinese came to the Pacific Coast not long after the gold fever took so many thousands of other people out there. By 1852 some 22,000 Chinese had made their way into California, and by 1854 a Baptist mission was started for them. This commendable promptitude was due to



FUNG CHAK AND FAMILY—PORTLAND, OREGON

the zeal of Rev. J. M. Shuck, the first American Baptist missionary in China. A seventeen years' work in China enabled him to undertake this work intelligently in America, and as he was obliged to leave China with his motherless children he was glad to continue his work here, and did so until 1861. In his seven years of service he baptized 16 Chinese converts and organized a church. Among the converts was Wong Wui, who afterwards went home to China and became pastor of a church in Canton. Had Mr. Shuck done nothing more, this single convert would have made his service ample. For Wong Wui was an able preacher, and was called the Luther of the Chinese Christians.

In 1870 the Home Mission Society took up the Chinese work, and a Mission was established in San Francisco. Dr. Graves, another American missionary, returned to this country, bringing with him Fung Leung, one of his converts, and a high type of spiritually-minded Christian. Unfortunately for the developing work, he died after little more than a year of service, and in the absence of successful leadership the Mission was finally given up by the Society. But a little band of Chinese Baptists proved their faith and fidelity by continuing to meet for prayer

and worship in a small rented room. A number of their fellows were converted during this period and united with different Baptist churches. The little band held together and prayed for a missionary to be sent to them. Now there came—was it not



REV. FUNG CHAK, PORTLAND

in answer to their prayers?—a third American missionary from China, Dr. J. B. Hart-

well. Twenty years in China, obliged to leave China on account of his wife's illness, in San Francisco he found his field, and wrote his name on some pages of missionary history of deep significance. He became the leader for whom the Home Mission Society had been looking, and in 1884 he was made superintendent of Chinese missions on the Pacific Coast—position now held and most ably by Rev. George Campbell. Under Dr. Hartwell the work grew. In San Francisco the little band became an active church, and has continued to exert a wide influence. It has now an excellent house of worship, which came after many years of hoping and giving, and occupies a recognized position. There is an evening school for men, and two schools are open for the children. Bible classes are held regularly in connection with the schools.

The Chinese population has diminished rather than increased, owing to the Restriction Act of 1882. There were then something over 100,000 Chinese on the Pacific Coast, and perhaps 5,000 in the other sections of the country. The present total is considerably under 100,000. In spite of the outcry against them, they have been an inestimable boon industrially to California, and made possible a railroad and industrial development that has given prosperity to the Coast.

THE PORTLAND MISSION HOW THE CHINESE GIVE

At Portland, Oregon, a Chinese school was started in 1874, in connection with the First Baptist Church. Rev. D. B. Pierce raised \$1,100 for the work in the city, and baptized 16 converts the first year, 10 the second year, while in 1884 the number had grown to over 60, and the Chinese worshipped in their own chapel, toward the erection of which they had paid more than \$1,000. Besides that, they supported a Chinese missionary in the province of Canton from which they came, and made large individual gifts for the spread of the gospel. Mr. Pierce says that he saw a letter from a missionary in Canton acknowledging the re-

ceipt of \$50 from one of the Portland converts; and \$100 from another. The one who sent the \$50 was a cook when he was baptized. Presently he had become a merchant and contractor, with hundreds of men at work on a railroad under his control. He gave \$50 unsolicited for a church addition at Seattle. That is a sample of the Chinese converts. While many of them go back to China, they become a source of great blessing to the missionaries there. Thus in a single year three Chinese converts from one of our California missions went to China as missionaries, their support being furnished by their fellow converts in this country. China is leavened by these Christians who have been converted through Home Mission effort in our own land.

THE MORNING STAR MISSION IN NEW YORK

New York has its Chinatown as well as San Francisco and Boston, though not so extensive by any means as the first-named. New York also has its Chinese Mission, with a most interesting work, and an able



MOTT STREET: CHINESE QUARTER IN NEW YORK

pastor in Fung Yuet Mow, who is just returning from a visit to his old home in China. He was, by the way, one of Dr. Hartwell's converts in San Francisco, and after he had studied became a very eloquent preacher and successful worker. We give a

picture of him at his desk, and of his school. The work at this Mission was undertaken by our Society in 1892. There have been zealous and accomplished workers, and much good has been accomplished in the metro-



FUNG MOW IN HIS STUDY

politan Chinatown, which takes in a portion of Mott Street and two short, narrow streets named Pell and Doyer, within short distance from the old Five Points and the Italian quarters of Mulberry Street. Great changes have taken place in this region. The Chinese section is orderly and compares favorably with its neighboring sections. The Mission has exercised a strong influence, and its present pastor has the respect and favor of his people.

The mission methods include house to house visitation, an evangelistic service every night but one, an English school which meets every night, and a medical dispensary. Situated right in the heart of the Chinese section, where about 3,000 dwell regularly, and the number swells to 6,000 or more on Sunday, the Mission is able to reach them directly and indirectly. Tract distribution is found an effective way to reach many and attract them to the services. The chance to learn English draws many. The Sunday school has an average attendance of eighty, and there are not quite so many at the preaching service. The dispensary attends to a large number of cases, and is another efficient means of influence.

The spirit of the members of this Mission is significant and inspiring. Few in number, comparatively poor, they give nobly. In one year, out of fifteen converts four returned to China to engage in missionary service among their people, and a number of missionaries at work in China are supported by the contributions of the Mission members.

Judging from experience, there is no class of foreigners more worthy of our missionary effort, more deserving of kind treatment, or more steadfast and benevolent and consistent, when Christianized, than the "heathen Chinese," who, if he is peculiar, has some peculiarities which his American brother might well cultivate.

CHINESE STUDENTS IN AMERICA

It may be a surprise to many to learn that there are probably 300 or more young Chinese now being educated in this country. In a recent letter William E. Curtis, special correspondent, says they have an association, of which Chan Chun Seen, a fellow of the University of California and assistant professor of Oriental languages and literature, is the president. The object of the organization is to encourage and inspire its members to do their best, to protect their morals, to see that they do not suffer in mind, body or estate, and to promote good fellowship. The association prints a catalogue of its members, containing their names and addresses and brief information concerning them.

Of the 300 students 173 are registered at

the legation at Washington. Forty-nine are Government students, sent over by the viceroys of the different provinces, and are preparing themselves for official positions, while 124 are private students whose parents have placed them under the supervision of the Chinese Legation. Sir Cheng Tung said the other day:

"It is a pleasure to read the reports from their schools, all being commended for good behavior and for standing well in their classes. The enlightenment, prosperity, good citizenship and strength of a country depend upon the education of its youth. And there is not a more encouraging sign for the modernization of the ancient empire than the sending of bright young boys of good family to other countries for education. I am led

to believe that my Government will not only continue, but increase, the sending of boys to the United States for an education. The necessity of the time demands it, and we need thousands of them."

These students are distributed widely in the colleges and academies. They are found at Yale, Cornell, Columbia, University of California, Massachusetts Institute of Technology, Amherst Agricultural College, Phillips, Andover, St. Louis Medical College, the Moody school at Mt. Hermon, and other places. There are four girl students, one in the Missouri Medical College, one in Hartford, Ct., the other two in California.

The presence of these students and the words of the Chinese Minister are full of significance. The Chinese are awakening. The amazing development of Japan has startled China, and the necessity of learning from the western nations some of the lessons which Japan has so aptly learned is recognized by her leading statesmen. With the Japanese dominance in Chinese educational and governmental affairs the Chinese prejudices will fall away, and China will be open to new ideas, including the gospel.

The students who are educated in America will inevitably become Americanized to a degree. They will go home to spread the new ideas of civilization which they have acquired; they will carry back acquired habits and customs. If they shall become Christianized during their stay in this country, they will

leaven their nation with Christianity.

Wonderful things are occurring to favor the spread of the gospel through the whole world.

In this connection it is good to know that the government officials in California favor the admission of students under the privileged classes clause of the exclusion act, and make the

entrance way as easy as possible for them. More than this, under the new policy adopted when Mr. Cortelyou became Secretary of the Bureau of Commerce and Labor, the treatment of the Chinese has been much more just and humane than formerly. Missionary workers among the Chinese in California commend the new methods highly, and Sir Cheng-tung, the Chinese Minister at Washington, says the present administration of the exclusion law is just and liberal, and he has no reason to complain or criticise.



MISS KANG TUNG BAC, STUDENT
AND REFORMER, NOW IN AMERICA

THIS LEAFLET CAN BE HAD BY APPLYING TO THE AMERICAN BAPTIST HOME MISSION SOCIETY, 312 FOURTH AVENUE, NEW YORK. IT CAN BE USED TO ADVANTAGE IN MISSIONARY MEETING PROGRAMS. FULL INFORMATION CONCERNING THE SOCIETY'S CHINESE WORK ON THE PACIFIC COAST WILL SOON BE PRINTED. FOR INFORMATION AS TO THIS OR ANY OTHER PHASE OF THE SOCIETY'S VARIED AND GREAT WORK, WRITE TO THE ADDRESS GIVEN ABOVE.

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